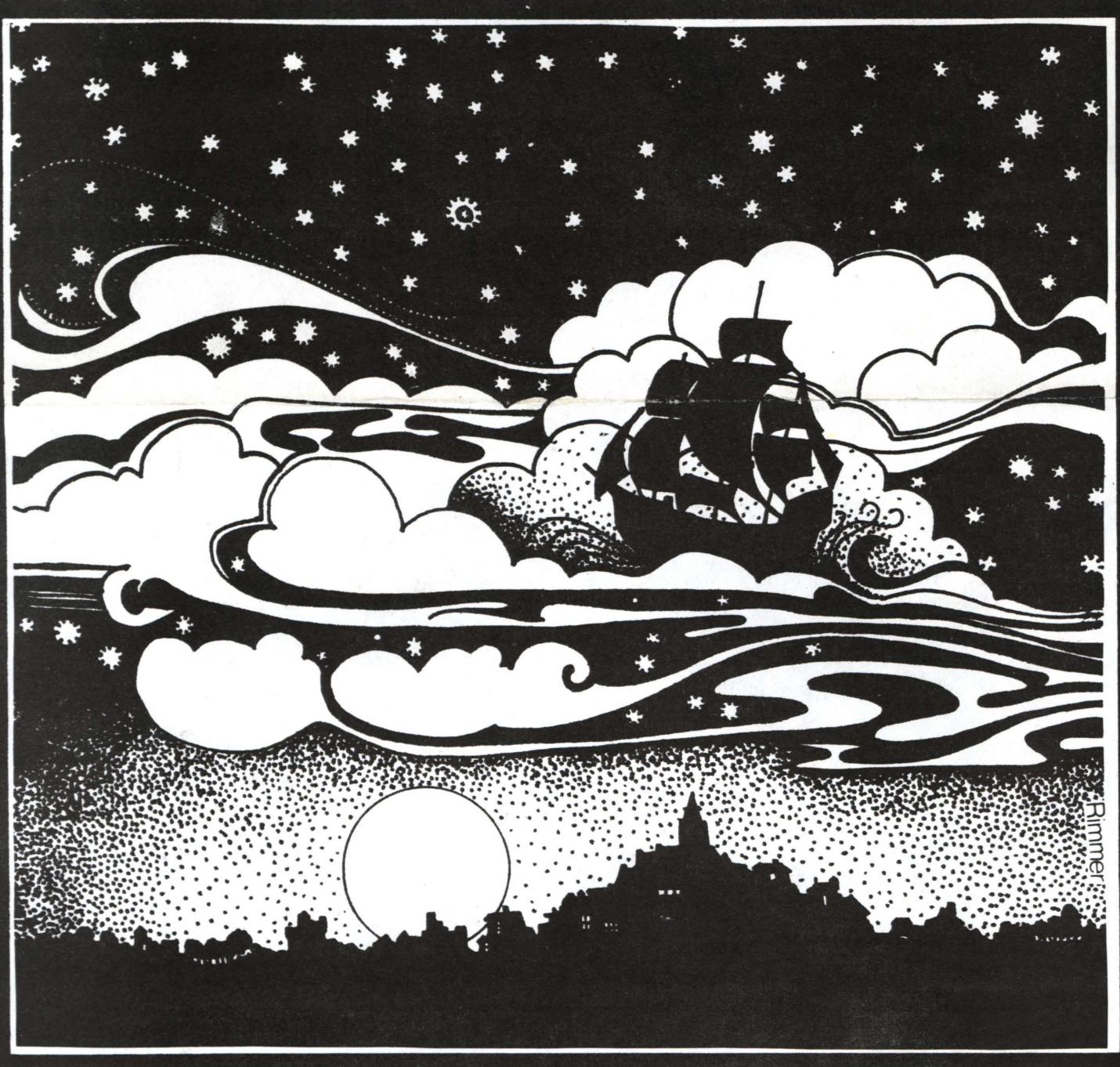


MUFÖG

Merseyside UFO Bulletin

New series no.1

ARBETSGRUPPEN FÖR UFOLOGI



The Phantom Ship & the UFO

by Peter Rogerson

M U F O B

MERSEYSIDE UFO BULLETIN

Number 35 (new series number 1)

EDITOR: John Rimmer

EDITORIAL PANEL: John Harney, Peter Rogerson, Roger Sandell

It is with a sense of pleasure mingled with relief that we at last present the first issue of the new MUFOB following a hiatus of a year and a half. This gap was the result of a number of causes-increased commitments in other directions on the part of the Editors, increased costs, and the geographical separation of the staff. At times these handicaps seemed fatal to MUFOB. Now, due principally to John Harney's recent move to the London area we feel confident enough to re-launch the Bulletin.

We intend the Bulletin to contain very much the mixture as before, with controversy and humour to enliven the more serious articles. The extensive catalogue of Type I Sightings, compiled by Peter Rogerson, has already proved a valuable tool to serious researchers and will be continued. We also hope to start a regular "Work in Progress" feature, which researchers may use to publish progress reports of projects they are conducting, or publish papers which may be too technical or otherwise unsuitable for publication in the larger circulation subscription magazines.

The titles in the masthead on this page are provisional, but for the present all Editorial material and communication should be sent to John Rimmer, at the following address:

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The perceptive reader will by now have suspected that the title "Merseyside" UFO Bulletin is no longer altogether appropriate, as none of the Editorial team now live on Merseyside! We are anxious to keep the acronym MUFOB, as this is well known. If any reader can suggest a suitable new title keeping the initials we shall be happy to award a small prize of some UFO paperbacks.

Readers may care to reflect that if Mr John Stonchouse MP had been a little more successful in his now-infamous disappearing trick from Miami Beach, he would by now be written up as one of the more distinguished victims of the Bermuda Triangle. One can only wonder how many of the unexplained disappearances are the result of others trying, more successfully, to escape their emotional, business and political problems!

February of 1976 will see the tenth anniversary of MUFORG Bulletin, the forerunner of MUFOB, published by the Merseyside UFO Research Group. We would be glad to hear from any readers who may have carefully preserved copies of this august organ slowly fossilising in their teetering piles of old UFO journals, and would like to donate or loan them to us. Write to the above address please.

THE PHANTOM SHIP AND THE UFO
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Peter Rogerson

Among the archetypal themes of folklore which has had a moulding influence on the UFO myth, is that of the 'Ship of Souls', the phantom ship, which sails in the clouds, and ferries the dead to the western paradise.

The tradition of this aerial ship existed throughout Europe until the eighteenth and early nineteenth centuries, and either arose spontaneously or was carried by European immigrants to North America. There are reasons to believe that the idea is of very great antiquity. It has provided the basis for the legend of the "Flying Dutchman", and certainly many features of the myth are to be found in the 1897 airship reports.

In Britain phantom ship legends were especially common in Cornwall. As late as the eighteenth century phantom ships were said to have been sailing in the clouds above Porthcurro Harbour (1). In the coastal area of Yorkshire "the clouds at even sometimes take on the form of a ship, and the people call it Noah's Ark, and observe if it points Humber-ways as a weather prognostic" (1). In 1743 at Porbie near Holyhead a farmer saw this aerial ship; it resembled a packet-ship, and was sailing in the clouds (2,3). The aerial ship was inhabited, as witness this American story:

"A strange story comes from the Bay of Fundy that ships have been seen in the air... Mr Barrow stated that they were said to be seen at New Mines near Mr Ratchfords, by a girl about sunrise.

The girl cried out, and two men who were in the house came out and saw them. There were about fifteen ships, and a man forward with his hand stretched out. They made the eastward. They were so near that people saw their sides and ports." (4, quoted in 5)

Strange stories were told of this aerial crew. It was said that they were drowned by the air, as a human sailor was drowned by the sea. Irish legends told of persons at worship who saw an aerial ship, whose anchor became caught in the church. When a sailor was sent down to free it, he was soon gasping for air like a drowning sailor, so that the anchor had to be cut and he was taken on board again (6). Gervaise of Tilbury (7) told a similar tale set in England (1). What is especially interesting to note is that a like incident set in Merkol, Texas appeared in the Houston Post of April 28 1897 (Rogerson Catalogue, Case 45). The sailor was even described complete with a blue sailors' suit; a remarkable example of folkloric survival.

One of the fullest accounts of the "cloud ship" was that related by Archbishop Agobard of Lyons (8). Vallee quotes Agobard as follows (9):

"We have however heard of many men plunged in such great stupidity, sunk in such depths of folly as to believe that there is a certain region, which they call Magonia, whence ships sail in the clouds, in order to carry back to that region those fruits of the earth which are destroyed by hail and tempests; the sailors paying rewards to the storm wizards and themselves receiving corn and other produce. Out of the number of those (who) believe these things possible, I saw several exhibiting in a certain concourse of people four persons in bonds - three men and a woman like they had said had fallen from these same ships, and they had brought them before the assembled multitude to be stoned. But truth prevailed."

This legend, which has entered deeply into the ufological myth, contains a number of significant themes. The aerial region, Magonia, in the western land of the dead, the Isles of the Blest, the land of the setting sun; it is Atlantis and Hy-Brazil, the mystical land which haunted European culture for millenia, and which provided the psychological drive behind many feats of exploration (10). From this unknown land in the west, ships come on the air. The ships bring the dead who destroy the crops of the

living to take to their own realm. The belief that crops destroyed on earth are used as food by the dead are common to most archaic societies. It is the basis of the rite of sacrifice in all cultures. The storms that destroy crops are the dead, who are transfigured into the elemental spirits of the storm.

"the dead of the ancient Aryans were believed to possess astounding powers. They travelled like the wind, sometimes as the wind. Good winds were the souls of the good dead, ill winds of the bad dead who raged through the wild sky, jealous, angry, and vengeful." (1)

The memory of such beliefs can still be traced in the belief that the appearance of the phantom ship is a warning of storm. In the picture of the Flying Dutchman by Gustav Doré, these themes are clearly drawn out, the phantom ship with her skeletal crew roars up, borne on the storm, the sailors whom her appearance has doomed are cowering in terror.

The victims of the mob, mentioned by Agobard, were very possibly human sacrifices to the gods of the storm, for it was not just crops that the cloud ships took, but the souls of men also. The ship came to the dying to take their soul to the land beyond the west, or to the undersea world of 'Fiddler's Green'. When the one whose soul was to be taken was of evil character the event could be awesome indeed, as witness this tale of the death of a Cornish wrecker: (11,12)

"...his death was more terrible still. It was harvest time and the gentle breeze scarcely stirred the ripe wheat in the fields, while in his lonely cottage the pirate, now an old man, lay at the point of death, with the parson, the doctor and two fishermen as his sole companions. Suddenly a wind arose, whistling round the cottage while from the sea a voice could be heard crying: 'The time is come but the man isn't come'. Then a black ship appeared on the horizon moving steadily towards the shore. As it hove into view it became clear that it had no crew, while hovering directly above it was a curious dark cloud which moved with the ship. Suddenly the cottage of the dying pirate grew dark as if an evil spirit had entered it. Vainly the parson attempted to exorcise it. There came a crash of thunder, and as the dying man screamed 'The devil is tearing at me with the claws of a hawk', a stream of lightning shot from the sky and the cottage began to burn. Not even prayers could save the situation and, led by the parson, the sick man's companions fled from the building, abandoning him to his fate.

Standing in the open they witnessed a terrifying sight. The small dark cloud slowly detached itself from the ship and drifted over the land like a hideous jellyfish until it was actually hovering over the cottage of the dying man. It then descended, snatched up his soul, and drifted back to the ship which sailed rapidly out to sea. Returning to the cottage, the visitors discovered that the pirate was dead. His face, transfixed by terror, was awful to look upon. On the day of the funeral, the bearers were surprised to discover that the coffin was almost weightless. On reaching the churchyard, yet another storm broke out and the coffin was ignited by forked lightning. The all afire, it was lifted up by a whirlwind and conveyed like a great burning log through the sky to the Wrecker's Holl."

For the good dead, the coming of the ship is a gentle release. It is the boat which takes Arthur to Avalon. In the traditions of some families, such beliefs are found in modern times. Take for example this account in Lord Halifax's Ghost Book (12):

"Lord Archibald Campbell died at Easter 1913... Mr (Niall) Campbell ... told me the 'Galley' had appeared on Loch Fyne. When I asked him to explain what this was, he told me that the 'Galley' was a little ship like the one on their (coat of) arms, and that when the

Chief or one near to him was dying it appeared on Loch Fyne with three people on board, one of whom is supposed to be a Saint connected with St. Columba. When his father was dying the 'Galley' was seen to pass silently up the Loch and to come to land at a particular point. It then passed overland and finally disappeared at the site of a holy place associated with St. Columba and given to the church by the forebears of the Campbells. A great many people saw it on the occasion of his father's passing, including a 'foreigner', that is to say one who was not a Campbell or even a Highlander, but a Saxon. When the 'Galley' was seen to pass over the land this man called out 'Look at that funny airship (!)'

Readers of MUFOB will recall that this story appears in our catalogue as R 37. Thus we can see this particular account as a bridge between the "phantom ship" and the UFO myths.

A very few of those taken by the phantom ship survive; they find themselves transported to a beautiful land of eternal youth, such as the Irish Tir Na n'og. Often the return from this land is by some magical means such as a waterspout (20).

The taking of souls by the phantom ship is paralleled by the seizure of the living by the dead who ride on the wild storm wind. In Norse mythology this storm wind is the "Wild Hunt" (wildon Jagd) led by Wotan, who with his pack of demon wolf-dogs pursue the sinner through eternity (11). The unwary are seized by the hunt, generally to be lost forever, but occasionally to be deposited, like the victims of the Latin American teleportations, miles from home. In Scottish islands the host of the dead, the sluagh, is seen in the form of a black cloud which seizes the living (21), also depositing them far from home. Some writers connect the wild hunt with the UFO (22).

In England the wild hunt is associated with notorious local characters such as Horn the Hunter, who are compelled to lead the hunt to expiate their sins on earth. A variant on this theme is the demon black carriage drawn by headless horses, pursued eternally by baying demon hounds. The Flying Dutchman theme is clearly identical with the above; it is an expression of the archtypal theme of eternal unrest caused by the violation of a taboo, the myth of the Wandering Jew. The crime of the captain of the Dutchman was in violating a taboo of the sea, a crime which brought down the Guardian Spirit of the oceans. This figure was perhaps a sea goddess such as appeared to Captain Brown of the 'Usk' and ordered him to return to port (23,24).

As the phantom ship passes there is sometimes the sound of wild carousing. Such jollities were also associated with the 1897 airship, as testified by William McGiveron of Pine Lake (R 33) among others. Other witnesses of the airship however heard "religious songs" and alleged that the occupants "handed out temperance tracts". These will be the good dead on the boat to heaven (as in the spiritual 'Sit down you're rocking the boat'). This latter point highlights the Christian modifications of the archtype.

If we examine some modern phantom ship reports, we can see the similarities to the UFO more clearly highlighted. Take the following story related by a psychiatrist Glenn Thomasson. (25) Thomasson was on a fishing boat in the Gulf of Mexico in August 1970.

"That night (August 8th)... an hour before sunrise I was sitting on the bow of the boat when a large ship, illuminated clearly by the moonlight, appeared approximately 150 yards directly in front and perpendicular to our boat. It was only later when I thought about it that I realised there were no running lights visible. After I had spent about ten minutes observing the ship through the captain's binoculars I noticed the name but could not read it. All I could see was a large 'I', the first letter. The rest seemed to be rusted over. Suddenly a man walked to the railing of the ship, lifted his arm and waved back and forth in a gesture of greeting. I caught myself just as I was about to yell a

greeting in return but thinking of the sloping crow I waved instead. He lit a cigarette, but even in the glow of the match I could not see his face clearly. Then he reached down and picked something up and dropped it into the water. I saw the object shine in the moonlight but could not see what it was.

Several minutes later I walked into the cabin to pour a cup of coffee, then returned to the deck, took one look and gasped in astonishment. The ship was gone..."

A few hours later the crew of the fishing vessel picked up a bottle with a message in from a German ship lost in 1943. The letter was yellow with age but the bottle appeared to be quite new.

The similarity to UFO reports is striking - the same dream-like quality, the behaviour of the vessel and its occupant, the same equivocal "physical evidence" left.

The phantom ship comes to shore at certain anniversaries:

"In Normandy the phantom boat puts in at All Souls. The watchman of the wharf sees a vessel come within hail at midnight, and hastens to cast it a line; but at this same moment the boat disappears, and frightful cries are heard that make the hearer shudder, for they are recognised as the voices of sailors who were shipwrecked that year." (1)

A story is told of how one night at Dieppe, a ship La Belle Rosalie, which had been missing for many months came in. The people of the town gathered joyously about the ship, which clearly had suffered hard in storms, for her rigging was torn. As the people waited they were struck by the strange behaviour of the crew, who were silent, not leaping to the shore as was the custom. Then just as men were about to disembark, a strange mist came from nowhere and obscured the ship. Moments later when this mist had lifted, the ship had disappeared. It was then that the townspeople remembered that it was All Souls, the day when the drowned sailors return, briefly, to their homes. (14) The same thing happened in New Haven, Connecticut in 1647. (15). Sometimes the occupants of the ship disembark, to take their loved ones to their own land. Such a belief is at the centre of the "Ballad of the Demon Lover", who seduces a human woman, taking her on a phantom ship to the 'Mountains of Hell'. Sometimes the boat appears as a warning.

The dead are jealous of the living, and seek to take them to their own country. Woe betide the mariners who attempt to come to the aid of the phantom ship. During a wild storm, a ship was seen floundering, so the crew of the vessel which sighted the distress made out in a small boat to attempt rescue. As they reached the spot the phantom disappeared, and a great wave came and drowned her would-be rescuers. To even see the Flying Dutchman is an indication of disaster.

To help try the unwary the phantom ship is a shape-changer. Like the UFO she appears in the guise of the vessels of her day. In April 1927 Kristan Jonasson, a port officer at Reykjavik, saw a strange Facroes drifter, towing a row-boat with two men inside. The drifter had the identity letters FD, indicating she was registered in Fuglefjord. Jonasson went out with the pilot and the port doctor to examine the vessel. As they approached it disappeared into a haze. No such ship was known to the Danish authorities (16)

A notorious shape-changer was the Falkenborgs Ship, which was always accompanied by two small yellow lights. In the latter part of winter, 1958, the crew of the British Empress, approaching Nykoping in Sweden, saw two strange yellow lights, like steamer's masthead lights. First one, then the other, came close to the water, then sank. Nothing was detected on radar. The Falkenborgs ship was said to be responsible for the death of Andrew Black, the skipper of the Pentland Skerries light. In 1937 Black had seen a white distress light during a heavy storm. He went to investigate, and, his fellow

crew-members testified, seemed to be drawn into the water by some unseen power. No ship was reported in the area. This power reminds one of the alleged abduction of Rivalino Mafra (17) or the glamour cast over the Venezuelan youth (R7). This particular story evokes memories of the disappearance of the three keepers from the Flannan Isle light (12), which was on 'haunted ground' where the inhabitants of Magonia are said to appear. (18,19)

One report of the phantom ship did get into the UFO literature. This was the report of the two Royal Princes in their book 'Cruise of the Bacchante'. At 0400 hrs. on July 11, 1881, according to the account:

"The Flying Dutchman crossed our bow. A strange red light as of a phantom ship all aglow in the midst of which light, the masts, stars and sails of a brig two hundred yards distant stood out in strong relief as she came up on the port bow. The lookout in the fo'csle reported her as close to the ship, while also the officer of the watch from the bridge clearly saw her. So did the quarterdeck midshipman, who was sent forward at once to the fo'csle: but on arriving there was no vestige or sign of any material ship. The night was clear and the sea calm."

Thirteen persons altogether saw her. Two other ships of the squadron, the Tournaline and the Cleopatra, who were sailing off our starboard bow, asked whether we had seen the strange light."

This light was felt to be an omen of the death of the lookout. Similar lights in the Western Isles of Scotland are also regarded as omens of forthcoming death. Strange lights in coastal regions are often regarded as phantom ships, burning as they did when destroyed by wreckers, like the famous Block Island phantom the Pallantine.

Some modern accounts of the phantom ship portray it as the Fairy Ship, as in this account from the West of Scotland, circa 1910 (18,26):

The encounter took place on the lonely island of Muck off the west of Scotland. The two sons of a local man, Sandy MacDonald, aged about ten and seven, were playing on the beach when they found an unopened tin. As they were trying to open it, they saw a beautiful, delicate looking little boy, a stranger to the island, standing beside them. He was dressed all in green. The boy invited them to come and look at his boat, and they saw a tiny vessel floating on the sea a few feet from the shore. A little girl threw feet high, and a dog the size of a rat were in the boat, and the girl offered the children some tiny biscuits, which they ate. After they inspected the boat, which was beautifully built with everything perfectly arranged, the green boy and girl said it was time for them to leave. They said goodbye to the two boys, and told them, "We will not be coming back here, but others of our race will be coming!"

The similarities between the modern UFO and phantom vessel reports, point to their common origin. The folklore of Western Europe testifies to this common origin in the myth of the "Ship of Souls" which takes the dead to the Western nether-world. Such a belief is of very great antiquity, and seems to be universal in all cultures. The ship of the dead was identified by the Egyptians as the boat in which the sun-god Ra was propelled across the waters of heaven. The dead were believed to join the sun god in this celestial ship, to be taken to the land of the dead in the region of the setting sun. The sun as the celestial vessel carrying the sky-god is common to many Middle-East cultures (Assyria, Persia, etc.) and may provide the primal archetype of the UFO. (27) At this remote period we can perhaps see that the UFO and phantom ship have common origin as the vessel of the god or gods. The fact that classical and medieval 'visionary rumours' have played such a major role in the development of the UFO myth, even to the point of providing a name - Magonia - for the home of such phenomenon, certainly backs up this feeling.

Today the mythological structure which gave meaning to the phantom ship has vanished, as has the culture which nourished such a structure, leaving only memories which surface as random anomalies. Such anomalies no longer belong, hence their great power to disturb. They are intruders from outside history and the world of waking reality; intruders however which still have great power.

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POSTSCRIPT:

Since the above was written I have come across the following passage from Jung's Flying Saucers, commenting on one of his patient's dreams, which involved a vision of the dreamer and another woman standing on the edge of the world looking at a silvery elliptical object peopled by cloaked figures in silvery white.

"The dream then uses the symbol of a disc-like UFO manned by spirits, a spaceship that comes out of the beyond to the edge of our world in order to fetch the souls of the dead. It is not clear from the vision where the ship comes from, whether from the sun or moon or elsewhere. According to the myth in the Acta Archelai, it would be from the waxing moon, which increases in size according to the number of departed souls that are scooped up from the Earth to the Sun... and from there to the Moon in a purified state. The idea that the UFO might be a sort of Charon is certainly one that I have not seen in the literature so far. This is hardly surprising, firstly because 'classical' allusions of this sort are a rarity in people with a modern education, and secondly because they might lead to some very disagreeable conclusions. The apparent increase in UFO sightings in recent years has caused disquiet in the popular mind, and might easily give rise to the conclusion that, if so many spaceships appear from beyond, a corresponding number of deaths might be expected. We know that such phenomena were interpreted like this in earlier

centuries: they were portents of a 'great dying', of war and pestilence, like the dark premonitions that underlie our modern fears. One ought not to assume that the great masses are so enlightened that hypotheses of this kind can no longer take root." (Jung, p. 72)

THE LOOT OF THE LECTURER
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Roger Sandall

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Von Daniken in London: Feb 22 1975

The Friends' Meeting House is packed. Eric von Daniken is to meet in debate with Gerry Palmer, a college lecturer who has written a critical article on von Daniken's books in "Time Out".

Von Daniken begins. Amid a great deal of generalities he attempts to refute the attacks made on the truthfulness of his claim to have discovered the tunnels of a lost civilisation in South America by waving at the audience a sheaf of papers alleged to be affidavits to something or other.

It is Palmer's turn. He makes some valid points, but interruptions from the scarcely non-partisan chairman cause him to loose the thread of his argument and like von Daniken he tails off into generalities.

The meeting is thrown open to the audience. A Mr Ratan from Turkey announces that he is a descendant of Piri Re'i's the maker of the famous 16th century map which von Daniken claims shows data which could only have come from an aerial survey. Mr Ratan states that there was a family tradition that the map was dropped to the Admiral from a flying disc. Documentary evidence apparently once existed, but was destroyed during the Greco-Turkish War of 1920. Von Daniken appears interested. Palmer desperately attempts to inject some sanity by pointing out that if the Piri Re'i's map is in fact the result of an Earth survey by spacemen it is peculiar that it includes such conventional features of sixteenth century cartography as imaginary Atlantic islands.

Another speaker claims to have evidence that an ancient spaceship is buried under Longleat estate. He has reached this conclusion, he says, by "joining points on a map" (he did not explain what those points were) and because radios do not work near where the spaceship is buried.

The sole critical question of the evening comes when von Daniken is asked how he reconciles his theory that the Pyramids were built by spacemen with the large amount of historical data concerning the way in which they were built by manual labour. At first von Daniken states that he has never said the pyramids were built by spacemen (he has) but after a few minutes he is once more asserting that slave gangs could not have built the Pyramids (they did).

Questions flag. Von Daniken starts to talk about the possibility that the asteroids are the remains of a planet destroyed by a nuclear war. For some reason he calls this planet "Planet Six". A man in the audience claims that he is a member of an un-named group which in the 1920's had deduced the story of this planet (which he calls "Planet Ragnarok") from the Apocryphal Book of Enoch.

The meeting is now over. It has cost 75p for a few minutes over an hour. The audience of several hundred, mostly young and apparently well-educated, who have sat through it, seemingly taking it seriously, file out. Von Daniken moves off to another engagement, presumably richer by several hundred times 75p!

BOOK REVIEWS

BERLITZ, Charles. The Bermuda Triangle (Panther, 60p)

KUESCHE, David. The Bermuda Triangle Mystery - Solved. (New English Library, 60p)
EBON, Martin. The Riddle of the Bermuda Triangle. (Signet, \$1.50)

Now that paperback publishers have wrung the Ancient Astronaut theory dry, the 'Bermuda Triangle Mystery' seems to have replaced it. The books on the subject have the same major characteristics as Ancient Astronaut books - there are a large number of them (at least seven in print in the USA, and rapidly approaching as many in the UK), they repeat each others contents, and they give few references whereby their accuracy may be checked. Their thesis is simple (although like Ancient Astronaut writers they complicate matters by filling their pages with other "mysteries" whose relevance to the main subject is not readily apparent) - there is an area in the Atlantic bounded roughly by Florida, Cuba and Bermuda (the exact area varies in different accounts) in which large numbers of ships and planes vanish without trace. Charles Berlitz in The Bermuda Triangle, the most popular of the genre, states that over a hundred ships and planes have vanished in the Triangle since 1945. But in fact in his own account he only lists about thirty such events.

Although the writers on the Triangle are divided on what may be behind the mystery Berlitz seems typical when he suggests that the solution may involve UFOs. In fact he continues, to make, on no evidence whatsoever, the statement which will come as a surprise to ufologists that more UFOs are seen in the Triangle "than any other place". He further suggests that the Triangle's victims may have vanished into "a different dimension of a magnetic phenomenon" (p.26) whatever that may mean, and that the UFOs interest in the Triangle may be because it is the site of Atlantis. This latter possibility is backed by a von Daniken type chapter on 'Archaeological Mysteries'. Berlitz reveals his total ignorance or elementary archaeological technique when he states that the age of certain statues can be established by Carbon 14 tests, a method which can only be used on organic matter. That he has not bothered to examine ^{WHAT} he prints very carefully is suggested by his treatment of the 18th Century Buache map. He suggests that this map "copied from ancient Greek maps" shows a strikingly accurate knowledge of Antarctica. In fact the text of the Buache map, which he reproduces, makes it clear that it did not come from any ancient source, since it claims to "show the new discoveries made in 1739". It bears no relation to any Greek geographical beliefs. As for the depiction of Antarctica, it merely reflects the 18th Century belief in a large southern continent extending to the temperate zone, thus the map shows New Zealand as a peninsula of such a continent.

Just what the Berlitz book is worth is shown most clearly by David Kuesche's The Bermuda Triangle Mystery - Solved. Kuesche has done what few mystery-nongers bother to do and checked contemporary press and official reports of the disappearances of ships and planes in the Triangle. What emerges totally destroys the whole concocted mystery. Some of the oft-quoted cases seem to be completely fictitious. Others have nothing at all to do with the Triangle.

For instance the disappearance of the SS Froya in 1902 and a US Globemaster plane in 1950 which are often cited in this context occurred respectively in the Pacific, and about 600 miles from Ireland! Other cases are made mysteries by omitting important details, such as the storms in which several Triangle victims disappeared. Admittedly, when all this is done there remain a few genuine mysteries which those who like that sort of thing are free to attribute to Martian kidnappings. But the idea that the Triangle is in any way unique or especially mysterious is totally destroyed.

Valuable as the Kuesche book is, it is a pity that he does not specifically quote any of the well-known Triangle books, and seems content with destroying the legend, rather than analysing its growth. However these gaps are partly filled by Martin Ebon's Riddle of the Bermuda Triangle, a compilation volume of articles on the different aspects of the mystery, giving various viewpoints,

sceptical and otherwise, and including reprints of contemporary data on some disappearances. Martin Ebon, the editor, contributes an analysis in which he sees the appeal of the Triangle mystery as filling, with its hints of supernatural beings, a gap left by the decline of religion, and by its picture of technology powerless in the face of the malignant unknown reflecting the fears felt by many about the future*. After a time these factors will no doubt produce other cults to replace the Bermuda Triangle. It can only be hoped that when this happens the factual data behind them will be as easily accessible as the Kuesche and Ebon books have made that on the Triangle.

*ROGERSON, Peter. Future shock as a factor in the development of quasi-religious UFO cults. MUFOB 6,2, page 26. August 1973. (Roger Sandell)

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BLUM, Ralph, with Judy Blum. Beyond Earth; man's contact with UFOs. (Bantam \$1.50).

The author of this, one of the better paperbacks published on the subject, is a novelist, with his British-born wife. The book is based on material from an aborted NBC documentary on UFOs.

A large part of the book deals with the Parker-Hickson (Pascagoula) contact case of October 1973. Blum accompanied Hynck on his investigation of this case and carried out detailed interviews of his own, so this is probably the most accurate account yet published of the case. Blum clearly found the case very puzzling; his interviews with the two men left in him no doubt of their sincerity, and the reality, to them, of their experience.

The rest of the book is a general history of the subject, from Michel's 'cave drawings', through some of the folklore material, the 1897 airship, to the early years of the post-Arnold phenomenon in the United States. The official investigations by the USAF and the Condon Report are also discussed.

The authors also give particular attention to the 'Schirmer' contact case, the Colorado Commission's case 42. This is, again, one of the most accurate records of this case to be published. Like Parker-Hickson, Villas-Boas, and the Hill cases, this case is rich in the symbolism of the absurd.

Chapter 13 provides a discussion on UFOs and healing, with reference to Tres Arroyos, Dr 'X', Deputy Goodo, etc. Blum points out the relationship between these cases, Geller, and the Brazilian healers. Perhaps he relies too much on the views of Gordon Crighton and Andrija Puharic, for other parapsychologists are by no means convinced of the authenticity of the Brazilians; and the Phillipino healers, who were somewhat similar, turned out to be frauds.

The chapters are interspersed with newsclippings covering the 1973 autumn flap in the States, including some landing reports. There are few faults one can find: the notorious Gallipoli 'kidnapping' is included, and it is a pity that the publishers have used the ridiculous blurb 'Are von Daniken's ancient astronauts landing in America today?'.

Unlike most paperbacks on the subject, the book has references, a bibliography, and a good index. A worthwhile addition to the literature.

(Peter Rogerson)

INTERNATIONAL CATALOGUE OF TYPE I REPORTS

In re-starting Peter Rogerson's International Catalogue, we take the opportunity of updating earlier parts of the Catalogue, and giving references for parts 5 and 6, which were omitted at the time due to production difficulties.

Copies of the Bulletin containing earlier parts of the Catalogue are in short supply. We are at the moment collating all our sources of back-numbers, and intend to list all our available stock in our next issue. Please therefore do not write for back issues until the list is published.

REFERENCES to Part 5 (MUFOB 6,3, January 1974) and Part 6 (MUFOB 6,4, April '74)

RIBERA III	RIBERA, Antonio. <u>Platilles Volantes en Ibero-america y Espana</u> Barcelona, Editorial Pomaire, 1968. This, along with several of the other Spanish works cited was abstracted by Richard Heiden, who apart from his excellent work for Intcat, is also the English compiler and translator for the <u>Supplementary Catalogue of Iberian Landing Reports</u> , of Vincente Juan Ballester Olmos, as well as field operator for APRO.
HERVEY	HERVEY, Michael. <u>UFOs over the Southern Hemisphere</u> . Horwitz Publications, Sydney, 1969.
BFSN	<u>Flying Saucer News</u> , published by the British Flying Saucer Bureau, 1953-1957.
SK	<u>Spacelink</u> , published by the Isle of Wight UFO Society 1964-67; Lionel Beer, 15 Crawford Street, London, 1967-71.
ERIDANI	ERIDANI-AEC. Alcala 20, 2-20-B, Madrid 14, Spain.
SAGA	SAGA UFO Special No. 3. Gambi Publications Ltd.
BINDER	BINDER, Otto. <u>What we really know about Flying Saucers</u> . Fawcett.
HOLLEDGE	HOLLEDGE, James. <u>Flying Saucers over Australia</u> . Horwitz, Sydney.
KEYHOE C	KEYHOE, Donald E., <u>Flying Saucer Conspiracy</u> , Henry Holt, 1955
CONSTANCE	CONSTANCE, Arthur. <u>Inexplicable Sky</u> , Werner Laurie, 1956
COSMOS	COS-MOS (Periodical), edited by Norman Oliver. (Defunct)
MICHEL II	MICHEL, Aime. <u>Flying Saucers and the Straight Line Mystery</u> . Criterion Books, 1958.
OURANOS	Periodical edited by Marc Thirouin, 51 Rue des Alpes, 26-Valence France.
CARROUGES	CARROUGES, Michel. <u>Les Apparitions de Martiens</u> . Fayard, 1963.

MAGONIA case omitted from Part 6: M154 Almaseda (Portugal). Snr. Ballester Olmos informs us that this was a definite hoax.

To the list of acknowledgements in the previous issue should be added: Jerold Johnson, Ted Bloecher, Bernard Delair, Michael Jaffc and Barry Greenwood.

In order to increase the flexibility of the Catalogue, material additional to the basic report, which has formerly been given as a series of references at the end of each section of the catalogue, will now be given in brackets after the report to which it refers. This material will generally not be found in the sources given for the report. Although these notes will indicate possible hoaxes or comment on poor cases, except in special instances it will not be possible (for space reasons) to give different versions of the same story.

Information for, and comments on the Catalogue should still be sent to Peter Rogerson, 8 Braddon Avenue, URMSTON, Manchester, M31 1UE.

SUPPLEMENT TO PART I OF THE INTERNATIONAL CATALOGUE
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Part I appeared in MUFOB, Volume 5, Number 5, March 1973.

A1 28 July 1880 1830 LOUISVILLE (KENTUCKY)
 People in this town saw in the sky "an object like a man, surrounded by machinery, which he seemed to be working with his hands and feet". The object moved in various directions as if under control, disappearing when darkness came. It was also seen at Madisonville, where a ball was seen at each end.
 (Fort 641; Louisville Courier-Journal, 29 July 1880, 6 Aug. 1880)

A2 19 March 1887 1700 $37^0 39' N$ $57^0 00' W$ (ATLANTIC)
 During a severe storm Captain C D Sweet and the crew of the Dutch barque JPA saw two objects in the air above the ship. One was very luminous, the other dark. The luminous one fell into the sea by the ship, causing a swell & a wave of intense heat which blistered the copper sheathing and blacked the side of the ship. The barometer was agitated, and ice fell on the dock. (MAY BE BALL LIGHTNING OR METEORITE)
 (Fort, 284; Mysteries of the Skies, 42; Monthly Weather Review, March '87)

A3 26 November 1896 Day SAN FRANCISCO (CALIFORNIA)
 An electrician, John Horon, claimed to have, by appointment, gone to Sandy Beach where he encountered the airship, on which he was taken to Honolulu. He said that the inventor, who was 45 years old, had told him how the craft was operated. (A HOAX MUST BE STRONGLY SUSPECTED)
 (D/N VI, 8)

A4 April 1897 ABBOTT (TEXAS)
 A man and six boys descended from the sky, hovered briefly, and then ascended.

A5 4 April 1897 ST LOUIS (MISSOURI)
 Joseph Joplin claimed that he saw a landed airship and its occupants, and was abducted by them. No details at present. (HOAX?)
 (Clark/Coleman I)

A6 7 April 1897 OMAHA (NEBRASKA)
 Undocumented landing report. (MAY BE CONFUSION WITH NON-TYPE I CASE)
 (Clark/Coleman I)

A7 10 April 1897 SIOUX CITY (IOWA)
 Undocumented landing report.
 (Clark/Coleman I)

A8 12 April 1897 2200 MAYSVILLE (MISSOURI)
 An aerial machine, first seen as a light on the horizon, descended in a vacant lot north of US Marshal Crenshaw's house. Around it a crowd of almost the whole population of the town gathered. There was an occupant, engaged in making repairs, who appeared to speak Norwegian, but he would not speak with the witnesses. Inscriptions on the ship also appeared to be in a Scandinavian language. After thirty minutes the repairs were completed, and the ship and its pilot took off again. (POSSIBLE JOURNALISTIC HOAX)
 (Kingston Times, 16 April 1897; UFO Commentary 3,2; Lucius Farish)

A9 15 April 1897 2100 FARMERSVILLE (TEXAS)
 A dim light, the size of a 50 cent piece, was seen in the northwest. It was approaching at 100 kph or more and some inhabitants thought it was a cloudless tornado, others a large meteor. Soon it was hovering over the city. City Marshal Brown, who was making his rounds in the western part of the city, saw it pass over him at 60m. Inside he could see two men and a creature resembling a large Newfoundland dog. The men appeared to be conversing in a foreign language, which Brown thought was Spanish.
 (Skylark, 53; Dallas Morning News, 18 April 1897; Jerrold Johnson; Peter Navarro via Jerome Clark)

A10 15 April 1897 GARLAND (TEXAS)
 Undocumented airship and occupants report.
 (Clark/Coleman I)

A11 16 April 1897 ESSEXVILLE (MICHIGAN)
 Undocumented landing report.
 (Vallee/Clark in FSR 17, 6)

A12 16 April 1897 SPRINGFIELD (MISSOURI)
 While walking through the hills east of Springfield, W H Hopkins, a travelling agent from St Louis, encountered an aerial machine by which stood a man and a woman, both naked. The woman, who was picking flowers, had golden hair tied by a jewelled band. She was talking in a foreign language--her voice was like "low silvery bells". The man, who was nearer the ship, had dark, shoulder-length hair. Both occupants, who were of outstanding beauty, were fanning themselves with curiously shaped fans, as if suffering from the heat, though Hopkins found the weather cool. As Hopkins approached the girl leapt back in terror, and the man approached with a threatening manner. With difficulty Hopkins was able to persuade the pair of his friendly intentions and they showed him round the ship. There was a luxurious cabin, illuminated by a sphere which gave off a soft white light when agitated. Similar spheres were attached to each propeller and at various points on the sides. When struck they began to revolve and brilliant lights of various colours were emitted by the sides of the ship. Finally the pilot struck the mechanism on the propellers, and Hopkins sprang out as the craft rose up, rapidly vanishing from sight. The occupants seemed baffled by Hopkins' clothes and watch and he got the impression that they came from Mars. Hopkins' employer, wife and friends spoke of him as a sober, honest and churchgoing man.
 (Clark /Coleman II; St Louis Post-Dispatch, 19 April 1897)

A13 16 April 1897 GREENVILLE (TEXAS)
 C G Williams encountered a landed airship and its occupants. No details.
 (Clark/Coleman I)

A14 16 April 1897 CLEBURNE (TEXAS)
 Undocumented airship and occupants report.
 (Clark/Coleman I)

A15 17 April 1897 HUMBOLDT (TENNESSEE)
 An airship is said to have crashed here. No details.
 (Clark/Coleman I)

A16 17 April 1897 HAWKINS (TEXAS)
 J E Scully and other members of a train crew saw a landed airship and its occupants. No further details.
 (Clark/Coleman I)

A17 17 April 1897 WAXAHATCHIE (TEXAS)
 Undocumented airship and occupants report.
 (Clark/Coleman I)

A18 17 April 1897 WAXAHATCHIE (TEXAS)
 Judge Love encountered a landed airship and its occupants. No further details.
 (Clark/Coleman I)

A19 17 April 1897 STEPHENSVILLE (TEXAS)
 An aerial machine landed on a field at the farm of C L McIlhaney about 5 km out of town. The farmer alerted the town, and a delegation of leading citizens went to investigate. They found a cigar shaped machine 20m long. With the machine were two men who gave their names as S E Tillman and A E Dolbear and claimed they were experimental aviators working for New York financiers. The pilots refused to allow onlookers to examine the craft, and soon they re-entered and took off.
 (Clark/Coleman II) (POSSIBLE NEWSPAPER HOAX)

A20 17 April 1897 PUTNAM (TEXAS)
 Patrick Byrnes encountered a landed airship and its occupants. No further details.
 (Clark/Coleman I)

A21 18 April 1897 LOVELADY (TEXAS)
 An airship and its occupants were seen at low altitude, and objects were dropped from the craft. No further details.
 (Clark/Coleman I)

A22 18 April 1897 CALDWELL (TEXAS)
 Undocumented landing and occupant report.
 (Clark/Coleman I)

A23 19 April 1897 JACKSONPORT (ARKANSAS)
 Undocumented landing and occupant report. No further details.
 (Clark/Coleman I)

A24 19 April 1897 BELTON (TEXAS)
 Undocumented airship and occupants report.
 (Clark/Coleman I)

A25 19 April 1897 SMITHVILLE (TEXAS)
 Undocumented airship and occupants report.
 (Clark/Coleman I)

A26 19 April 1897 LAKE CHARLES (LOUISIANA)
 Dr D H Tucker claimed to have ridden in an airship. No further details.
 (Clark/Coleman I) (A HOAX MUST BE STRONGLY SUSPECTED)

A27 19 April 1897 afternoon GREENVILLE (ILLINOIS)
 While walking his dog through the woods, postmaster M G Sisson saw an aerial machine hovering 50m above him. On the deck in front of the craft stood a woman catching pigeons with a net. When she saw him, she quickly stepped back inside and the craft flew rapidly away.
 (Clark/Coleman II)

A28 late April 1897 CHATTANOOGA (TENNESSEE)
 Several citizens encountered an aerial machine "in the exact shape of a shad, minus head and tail", resting on a mountainside near the city. Two men were engaged on repairs. One, who gave his name as "Professor Charles Davidson", said that the ship had left Sacramento the previous month and had been touring the country.
 (Clark/Coleman II)

A29 23 April 1897 early hours CONROE (TEXAS)
 Restaurant proprietor G L Witherspoon and three of his customers were playing dominoes when three strangers entered. They claimed to be the crew of an airship which had landed not far out of town. They said the ship had come from San Francisco and was bound for Cuba, and offered to show the witnesses around their craft. They declined, suspecting a joke, but about an hour later after the visitors had left a brilliant aerial craft passed over the town.
 (Clark/Coleman II)
 (OF COURSE, THERE IS NO REAL PROOF THAT THE MEN WERE CONNECTED WITH THE "AIRSHIP")

A30 23 April 1897

KOUNTZE (TEXAS)

An aerial machine was damaged as it descended. Two of the crewmen who were engaged in repairs gave their names as "Jackson" and "Wilson".
(Peter Navarro via Jerome Clark)

A31 23 April 1897

DEADWOOD (TEXAS)

An aerial machine landed on the property of farmer H C Legrone. The crew members took on water and told Legrone that they were heading for St Louis.
(Peter Navarro via Jerome Clark)

A32 4 May 1897

1930

JENNY LIND (ARKANSAS)

When an aerial machine passed over the town, James Davis and two other men got on their bicycles and followed it. It landed by a spring next to a mountain. From it emerged two men who gave their names as "George Autzterlitz" and "Joseph Eddleman". The pilots said that they lived off birds which they captured in flight and offered to take the three men for a trip. Only Davis accepted and he was taken to Huntington, 25 km away. (ANOTHER POSSIBLE HOAX)
(Clark/Coleman II)

A33 17 July 1897

SWEDEN

In a small town in Sweden a woman saw an aerial object which resembled a balloon with drag ropes and a net. A man was visible in the gondola of the craft.
(FSR 15, 1; Farish in SW III, 34)

A34 September 1899

sunset

TRING, HERTFORDSHIRE (ENGLAND)

A group of boys who had been playing cricket in the Mortimer Hill recreation ground were leaving for home when their attention was caught by a light in the south east. It came from a luminous ball travelling north at trotting speed, altitude 10 m. It was 4-5 m diameter, bright at the centre, faded at the edges and was "rolling along". It gave the impression of being controlled and stopped for a brief while before continuing along.
(Ufolog 66)

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Corrections and amendments to Part 1 of the Catalogue

- 5 Add the following references:- Fort, 638; New York Sun, 21 September 1877.
- 8 Add the following references:- Skylook, 35; Book of Saucer News, 54 (gives date as 1881); Clark/Coleman II.
- 9 Add the following reference:- FSR 10,12.
- 11 Add the following references:- Fort, 273; Nature 37-187; L'Astronomie 1887-76; Flammarion, "Thunder and Lightning, 68; Binder II, 61; Bray, 17.
- 14 By an error the reference M10 was omitted.
- 15 We have now discovered that the summary used (based on "Operation Trojan Horse") was in-accurate. William Meek was the reporter, not the witness. The correct version is below:

6 November 1896

CAMPTONVILLE (CALIFORNIA)

An aerial machine was seen to land near Camptonville. Five young men from the town encountered the craft and a man who appeared to be deaf and dumb. By means of alphabetical letters he answered their questions, saying that the ship had come from the "Montezuma Mountains".

(Feather River Territorial, Fall 1958; Thy Kingdom Come, March/April 1959; FS, February 1965)

- 16 Add the following reference:- Clark/Coleman II)
- 17 Add the following references:- FSR 14, 5; Keel II, 173; Farish in Fate (UK), April 1967; Saginaw Evening News, 5 April 1897; Topeka State Journal, 29 March 1897.
- 18 Add the following references:- FSR 12,4; Farish in Fate (UK), April 1967; Topeka State Journal, 29 March 1897.
- 19 Add the following information:- "The craft was 8-10 m long", and the following references:- Farish in Fate (UK), April 1967; Clark/Coleman II; Kansas City Times, 2 April 1897.

21 A more detailed account of this case in Skylook 35, shows that this was not a Type I case.

22 Richard Heiden of Milwaukee has sent us an account of this case from the Milwaukee Sentinel, 12 April 1897. This local account makes no mention of occupants, and thus the type I status of the case is very doubtful. Other sources which do mention the occupants, are Quincy Daily Herald 12 April 1897; Skylook 37.

23 Add the following information: "The craft appeared to be huge". Add the following references: Mysteries of the Skies, 19; Skylook 39; Quincy Daily Herald, 13 April 1897.

24 Add the following references: FSR 14,5; Skylook 44; Quincy Morning Whig, 15 April 1897)

25 Add the following references: FSR 14,5; Mysteries of the Skies, 20.

29 Add the following references: FSR 14,6; Keel II, 80; Saginaw Courier-Herald, 16 April 1897.

30 Add the following references: Farish, in Steiger & Wittenour III, 27; Skylook 43 and 45; Clark/Coleman II; Quincy Daily Herald, 15,16 April 1897

32 Perry Springs is in Pike County, Illinois, not in Missouri. Information from Richard Heiden and David Saunders.

33 Add the following references: FS 79; Keel II, 84.

35 Add the following reference: Clark/Coleman II

36 Add the following reference: Farish in Allende Letters, 23

37 Almost all UFO books make reference to this case. Other detailed accounts are: Yates' Centre Farmers' Advocate, 23 April 1897; Leroy Reporter, 14 August 1970; FS December 1972; FSR 12,4; Keel II, 86; Skylook 49; Erskine, 22; Edwards Ia, 12.

38 Add the following reference: Clark/Coleman II

39 Add the following references: Keel II, 90; Farish, in Fate (UK) April 1967; Farish in Allende Letters, 24; Arkansas Gazette, 22 April 1897.

40 Add the following reference: Clark/Coleman II

42 The correct date is 21 April. Add the following sources: Keel II, 87, Farish, in Steiger and Wittenour III, 29.

43 Add the following references: Keel II, 87; Farish, in Steiger and Wittenour III, 31.

44 Add the following reference: Keel II, 80

45 Newspaper sources quoted in Skylook 43 give this incident as having taken place in Atlanta, Texas on the 19th. Further checks should be made into this. Add the following references: FSR 12,5; Keel II, 171; Clark/Coleman II.

46 Add the following reference: FSR 12,5

48 Add the following reference: Keel II, 85

50 Both witnesses had the Christian name John. Add the following references: Fort Smith Daily News Record, 17 May 1897; Clark/Coleman II; Farish in Steiger and Wittenour III; Farish, in Fate (UK), April 1967; Keel II, 81

This concludes the updating and revision of Part I of the catalogue, which covered the 1897 Airship cases, amongst others. In the next issue of the Bulletin we shall continue with the main catalogue, which has now reached 1954.

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MUFOB (Merseyside UFO Bulletin), is an informal journal devoted to ufology and related subjects. MUFOB is printed and published independently by the Editors, and has no connection with any other journal or UFO group.

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